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# REVIEW

# BEVIEW

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# SOCIAL JUSTICE REVIEW

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No. 1

## THE DECLINE OF THE MIDDLE CLASS

It is a strange fact, already noted in these pages, that there is no English translation for *Mittel-  
schichten*, nor has its political or social importance  
been realized by more than a small number of  
sociologists. No complete work has yet been devoted  
to the subject, which seems to indicate that

Middle Classes are strangely incurious about  
their own fate and fortunes, that they are far too  
exposed to proletarian derision and exploitation  
by the State. Indeed, the chief debunkers of the  
Middle Classes have come from their own ranks.  
Karl Marx himself, who instigated a veritable  
storm of abuse and misrepresentation against the  
*bourgeoisie*, was a typical member of the class he  
condemned. The French socialist writers who pre-  
ceded him and from whom he borrowed most  
of his theories were members of the Middle Class.

That privilege of criticism the intellectual at-  
mosphere of the Middle Classes conferred on  
them. For the upper class has generally remained  
inarticulate through poverty of intellect, and the  
lower class through poverty of purse. It is dis-  
tressing to think that no champion of the Middle  
Classes has come forth to speak with as much con-  
fidence and fervor in their defence as their slander-  
ers have in their disdain. For those who deride  
the Middle Classes deride the guardians of those  
civilized conventions and codes which make it  
possible for captious criticism to exist at all.

In Soviet practices we can often see the logical  
working-out of many of our social follies, as yet  
merely on the way to the end achieved by the  
Soviets by a more devious route disguised as  
democracy. One tragic example out of hundreds  
will suffice. Soon after the Soviet "liberation"  
of Czechoslovakia, Communist-controlled nation-  
al committees throughout the nation made a con-  
tinued purge of the Middle Class. Professional  
and semi-professional men and women, teachers,  
domestic servants, farmers and shop-keepers were  
rounded up without warning, to the number of  
several thousand, and either jailed or sent to work  
in coal and uranium mines. The children of the

world have been practically wise in their genera-  
tion, and certainly more so than those who would  
claim to be the children of light within the demo-  
cratic countries. Since the Russian Revolution  
the Soviets have carried on a consistent war on the  
Middle Class, rightly judging it to be the pro-  
moter and preserver of those Christian virtues  
which made our culture possible and which main-  
tain it in vital being, such virtues as wise toler-  
ance, intellectual and moral integrity, the readi-  
ness to grant freedom of worship, speech and as-  
sociation, and the vigilant watch over the free-  
dom of the individual and the family. The Com-  
munists saw that the removal of the intellectuals  
from the Middle Class, (or classes, if one wishes to  
distinguish Upper and Lower), eliminated any  
possible resistance of moral leadership, while the  
liquidation of the business-men made it easy to  
grasp economic control. This we know and ac-  
knowledge, that Communist practice in this mat-  
ter is but the consistent application of the Marx-  
ian hatred of the Middle Class, expressed in so  
many vitriolic outbursts against the detested *bour-  
geoisie* in the *Communist Manifesto* and *Das  
Kapital*. Marx's trick of over-simplification is  
evident here, as it is in his damning Christianity  
and all religion, because he had seen some sordid  
types of mercantile Christianity in his very narrow  
compass of experience. So, too, he condemned  
the entire Middle Class, because he had seen how  
certain members of it had used mercantile prac-  
tices to grind the faces of the poor.

The greatest crime of which the Middle Class  
can be accused is its refusal in latter days to live  
up to its own high standards, and to allow the  
moral and cultural, no less than the political, lead-  
ership in various democratic countries to pass  
into weak, irresolute hands. And its second great-  
est crime might be reduced to its tolerance of the  
intolerance of its irresponsible opponents. So  
balanced and brilliant a scholar as Roepke, in his  
deeply discerning book, *The Social Crisis of Our  
Time*, has conceded that the bourgeoisie, in its



decadence, has been prepared to kow-tow to success and greatness, and to lose all sense of values, save those of its own security. That phrase is, in fact, an exact resume of Leon Blum's remarkable book, *A l'Echelle Humaine*; for it is undeniably true that in France the Middle Class did become decadent, that it maintained its cohesion only at the cost of inaction, that it was without courage or vision or any of the virtues required for bold leadership. Berdyaev has demonstrated that the Bolshevik Revolution was made possible through the failure of the Middle Class in Russia to live up to its mission. "It did not have the courage," he wrote, "to preach its message to the people, and to fulfil its duty of bringing light into their dark places; it was doubtful of its office of enlightener, it did not believe in itself." Blum qualified his comments by remarking that the Middle Class in the Anglo-Saxon world had the good sense to admit fresh blood from proletarian sources into its ranks, a movement, he considered, which meant virtual abdication.

Poetic justice demanded that the nation whose Middle Class had so tragically betrayed its trust should be the first to take effective measures for the restoration of the Middle Class to a position of dignity and honor. But so disintegrated and divided has the Middle Class in France become, that it finds it necessary to emulate the methods of the proletariat in order to rise from the proletarian levels to which it has sunk. *Figaro*, indeed, has referred to the Middle Class of France as the "white-collar proletariat". In 1948 there arose a number of organizations based on the system of workers' trade unions, with the purpose of arresting the decline in power and prestige of the Middle Class. The *Comité National des Classes Moyennes* grouped these various organizations to constitute a total membership of over five million.

We find ourselves readily in accord with the aims of the *Comité*. In a world of ruthlessly applied Socialism its objects coincide with the essential social doctrines of Christianity itself. These are: the determined resistance to Statism, the assertion of the rights of the individual and the family and a vigorous opposition to excessive nationalism, which is slowly abolishing private property and destroying the old incentives which not only made men rise above themselves, but enabled them to lift the whole social fabric with them in the endless opportunities offered to talent and

genius, coupled with the non-despised virtues of hard work, conscientious application and disciplined living. All that the scholarly Roepke has said in his fine analysis of the problem of proletarianization of the Middle Class and the abominable levelling down to the lowest common denominator in society has been verified in France. Nationalization has devoured the life-time savings of the thrifty element, so that the unproductive elements may be allowed to enjoy the fruits of the labors of honest toil. The present Pontiff has stressed the fact that "the habit and practice of thrift . . . favors and develops a healthy climate for an ordered, virtuous and courageous life." Thrift has always been a characteristic Middle Class virtue. In discouraging it, the State poisons the moral atmosphere and lessens the courage of the productive, while, at the same time, rendering the drones more arrogant.

Excessive taxes are a favored method of destroying the Middle Class. "No people overcharged with tribute is fit for empire," said Bacon in his essay on Expense. The phrase has deep implications in our time. Previously the moral and intellectual leadership came from the Middle Class, but when that class has become so disheartened, dispirited and weakened through excessive taxation it is no longer fit to govern. Very decisively it is stated in *Rerum Novarum*: "The State is, therefore, unjust and cruel, if, in the name of taxation, it deprives the private owner of more than is just." We are witnesses of various Welfare States erected with grandiose schemes by the politicians who talk in terms of millions of pounds and dollars. The proletariat never pause to consider where all this largesse is to be drawn from and they act as if the State had some inexhaustible Purse of Fortunatus to draw upon. In grim fact the vast sums are forced from the Middle Class by way of taxation. The Middle Class counts for little, numerically, in the general electorate and every election sees greater things promised to the lower classes, whose every vote is as important as the vote of a scientist or doctor. Every so-called social reform, every fresh scheme advanced under the expansive benevolence of Social Welfare, is paid for in full measure by the Middle Class which benefits but little, and in most cases not at all, from these schemes of enforced charity.

Some facetious commentators believe that the pampered proletariat of the Welfare States will take the place of the Middle Class as the pro-



ters of culture. It is absolutely certain that nothing of the sort can take place, and not even him himself believed it possible. What is actually happening in Welfare States is that the proletariat is using the money doled out to them, all drawn from the pockets of the hard-working intelligent members of the community, in gambling and gaming with no thought of thrift. "The State owes me a living", is the attitude of

the tax-free proletariat, which means, in the last analysis, "the Middle Class is bound in justice to support the proletariat in idleness." But when the decline of the Middle Class has culminated in its final fall, who then will keep the *via media*, or form the vital core which has ever been the life-giving heart of civilization?

LIAM BROPHY  
Dublin, Eire

## GHANA

### THE GOLD COAST ACHIEVES INDEPENDENCE

It is not much over a year ago (February, 1951) that elections for a new Legislative Assembly were held in the British Gold Coast Dependency under the new Constitution, gazetted August, 1950. The elections were contested by a number of parties, the oldest being the United Gold Coast Convention (U. G. C. C.), founded by Dr. J. B. Danquah in 1947 with the watchword: "Self-government as soon as possible!" Dr. Danquah, however, had fallen out with his secretary, Mr. Kwame Nkrumah, in 1949; whereupon the latter had founded a new party, the Convention People's Party (C.P.P.), with the watchword: "Self-government now!" The result, easily to be foreseen, was that the more "patriotic", i. e., radical, slogan of the C.P.P. completely outdid that of the U.G.C.C., and that Mr. Nkrumah's party swept the board, securing all seats, except two, won by Dr. Danquah himself and another member of the U.G.C.C. Whereupon the Governor released Mr. Nkrumah, who was then in prison for sedition, appointed him "Leader of Government Business" (i. e. Prime Minister) and charged him with the formation of a cabinet. It was thus that on February 27, 1951, the historic event took place, viz., the first African Prime Minister and cabinet assuming the government of an African colony.

To explain this happy event one may perhaps say that it was historically due to two factors: 1. an exceptionally bad climate; 2. an exceptionally good man.

The climate of the Gold Coast Dependency (or Ghana, to give it its native name) used to be so atrocious with its blackwater fever, pernicious ma-

laria and what not, that the country was known as "The White Man's Grave." When the first missionaries (Wesleyans) arrived there in 1835, they lost 32 of their number straight-away, and later, when the country (in 1874) had been annexed by the British, it became a rule for a government official to go on home-leave after every two years' service. Conditions, of course, have vastly improved since then, but the fact remains that during the half-century (roughly 1875-1925) in which European imperialism was rampant, the health reputation of West Africa was so bad, that no Whites were attracted to settle in this country, excepting missionaries and officials. As a consequence, the Gold Coast is one of the few tropical countries where there never has been any plantation system and where all agriculture, including the growing of cocoa (300,000 tons are produced annually), is in the hands of a native peasantry. Indeed, this cocoa industry, which supplies one-half of the whole world's production of cocoa, was started by a time-expired Gold Coast laborer who smuggled in a few cocoa beans from the Spanish Island of Fernando Po on his return home in 1899. Mining has since become important, and has necessitated concessions being granted to European mining companies (for gold, diamonds and manganese). But though the Gold Coast today stands second in the world's production of diamonds and third in that of manganese, these developments came late, i. e., after World War I, and therefore were unable to affect the once-established social structure. Gold certainly is the oldest mineral mined, having attracted the Portuguese in 1470 to build their West African trading



center at El Mina; but all this gold was native-produced until the beginning of this century. The gold field at Obuasi is indeed the richest in the world, but the relative importance may be gauged by the value of 1949 exports, which are:

cocoa	£ 34 millions
gold	6.4 "
manganese	4 "
timber	2 "
diamonds	1.4 "

Turning now to the second factor in our analysis—the man. By this we mean Frederick Gordon Guggisberg, who was governor of the Dependency from 1919 to 1927. He was originally a private soldier in the Royal Engineers, had risen from the ranks to be a Brigadier and early in the century had been surveyor-general in Nigeria, an office which had brought him into close contact with the African peasant, who won his lifelong sympathy and appreciation. It was this sympathetic understanding of Africans and of their needs, which was the keynote of his term as Colonial Governor. Sir Gordon Guggisberg combined with this happy insight a rare administrative skill and a deep Christian faith. Above all, he was a man of vision. Immediately upon taking up the reins of government, he formed a ten-year plan for the economic development of the Gold Coast, and this at a time when Russia had not yet accustomed the world to "five-year-plans." He is the originator of the present railroad system of the colony and of its fine port of Takoradi, which has superseded the hazardous method of handling all export and import cargoes by surf-boats serving ships lying far out in the roadstead, just as the railroad helped to do away with the transport of goods on the heads of carriers, who were thus set free to turn to more productive work. But all this was merely to be the material basis for the progress of the people towards a higher state of civilization, a progress of which the keystone, he saw, must be education.

With this in view, Sir Gordon founded at Achimota, seven miles from Accra, the capital, a school unique in the history of African education. It was to be a "Public School" of the English type (like Eton, Marlborough, etc.), where the students were to live in houses, each presided over by the tutor and his wife in regular family style. They were to receive not only the best Eng-

lish education, but special care was taken to foster also national African traditions, arts and spirit. As the Vice-Principal, Dr. James Kwegyir Aggrey, so felicitously put it, "on a piano the black and white keys are of equal importance." There were 40 European and 60 African professors, every one of them with degrees from Oxford or Cambridge, the head being Dr. Alexander Fraser, an Anglican minister who had made his name as Principal of Trinity College, Kandy (Ceylon). Head, heart and hand were to be equally trained, the ultimate aim being to enable the students to become good Christian citizens. Great stress was laid on character training and, though religion was not included in the curriculum, resident chaplains (both Catholic and Protestant) adequately took care of that part. The education was not only literary, but included agricultural and technical training. Although the Government had spent £17,000 in establishing Achimota, it handed it over, when ready in 1930, to a private corporation, consisting of the faculty. In addition, the Government promised an annual grant of £48,000 and took charge of the staff's pensions. Guggisberg's extended term as Governor terminated before Achimota was completed, but his successor could well say of him, that Achimota was "Sir Gordon's act of magnificent faith in the ultimate capacity of the African to govern himself."

This may be the place to say a few words on the missionary efforts in the Dependency. With the Portuguese came the Franciscans in the fifteenth century, but they also left when the Dutch drove the Portuguese from the coast in 1642. A century later, in the wake of the English, the (Anglican) Society for the Propagation of the Gospel arrived in 1752, but seems to have vanished from the scene soon afterwards. Modern Missions date from 1835, when the Wesleyans made a strenuous effort to christianize the country from their center at Cape Coast, whilst two German Protestant societies entered the lists, Basil in 1843 and Bremen in 1847. These last two Missions during World War I were taken over by the Scottish Presbyterians. The Catholics came to Elmina in 1881 (*Société des Missions Africaines de Lyon*), to the Northern Territories in 1906 (White Fathers), whilst in 1939 the Accra Vicariate was handed over to the American branch of the Society of the Divine Word. In



1937 the number of Christians in the Dependency  
has been computed as follows:

Catholics	167,036
Methodists	132,289
Presbyterians	85,454
Anglicans	24,000
Salvation Army	6,386
Baptists	6,000
	<hr/>
	421,165

(this is less than 10% of the total population,  
the influence of the Christian Missions has, of

course, been immeasurably greater, as will be seen  
from the subjoined table, summarizing the edu-  
cational position in the Dependency:

Schools	1919	1938
Governmental	19	24
Assisted	194	424
Bush	400	457

In addition governmental scholarships enable  
a hundred Africans to study medicine, science  
and education in the United Kingdom.

(To be concluded)

H. C. E. ZACHARIAS

## COMPULSORY WELFARE LEGISLATION IN ANCIENT ROME

*The following editorial, thought-provoking and  
most timely, came from the pen of the late Dr.  
P. Kenkel as Press Bulletin No. 44 of Volume  
33 under the date of May 3, 1951. Those who  
advance State Socialism as a progressive system of  
economy might well ponder the sober lesson drawn  
from history by Dr. Kenkel. It is the rare worth  
of this article which prompts its reproduction in  
the pages of SJR.*

THE EDITOR

IT appears from developments of the past few  
years that Communism is no longer the attrac-  
tion for the industrial workers which it was at  
one time. However, a measure of State Socialism  
is still believed by many to be desirable. On the  
other hand, a vast mass of peasants who have suf-  
fered poverty for generations are being drawn to  
Communism. The promised land-reforms repre-  
sent to the tenantry of the Indian sub-continent  
and all East Asia a ray of hope in a long night  
of injustice and destitution. They do not realize  
what American and Western European workers  
already know, that the exchange of one economic  
system for another, communism for capitalism,  
by no means creates the glorious ideal of justice  
and equality promised by the innovators. A new  
boss takes the place of the old one, and his rule  
is apt to be less efficient, but more exacting than  
that exercised under private ownership. Both

the land-tenant and the worker now face the State,  
which may curtail their rights and liberty in order  
to make it possible for the bureaucracy in power  
to carry out the policies decided on by the lead-  
ers.

Collectivism, which term best describes the chief  
economic doctrine of Socialism and Communism—  
two peas from the same pod—is by no means an  
untried institution. Moreover, it is exactly the  
peasantry who have experienced the evil effects  
of the system. With the possibility of a shortage  
of grain in mind, it is interesting to remember  
the legislation to which Roman emperors were  
obliged to resort to procure a sufficiency of wheat  
to feed the people of Rome and other large cities  
of Italy. Since the supply of grain was brought  
from over-sea by ships, the corporation of grain-  
shippers (*navicularii*) was made an obligatory or-  
ganization to which members were attached for  
life! Moreover, they were not permitted to be-  
long to any other association or society. But they  
did enjoy freedom from military service and the  
payment of taxes. Members were collectively re-  
sponsible for carrying out the instructions of the  
administration of the Anona, or as we would say  
in our country today, "the Grain Commission."  
The wages were also determined by ordinances,  
and the members of the Guild were co-heirs of  
their deceased co-workers.

Nevertheless it was difficult to retain a suffic-



ient number of workers in this compulsory labor union. At times it was necessary to force vagrants and beggars to join. They were, however, branded to prevent their flight. Then again, the grain-shippers were favored; in the reign of Constantine, the Great, the *navicularii* were granted knight-hood!

Once Rome had inaugurated a State-socialistic policy, experiments of the kind referred to followed each other in quick succession. To the grain-shippers the grain-handlers (*mensores frumentarii*) were added; at the side of this group of organized workers stood the barge-shippers, whose duty it was to transport the grain from the seashore up the Tiber to Rome. To these organizations must be added the union of grain-carriers, and the millers and bakers. The latter was organized under the Emperor Trajan.

Ultimately the Roman farmer was affected by the results of State Socialism adopted by the central authority. Because the growing of grain in Italy was not sufficiently profitable, the cultivators of the soil turned to other products. Hence it was, the Emperor Domitian forbade the making of new vineyards in Italy, with the intention of promoting grain-growing. This injunction was not, however, enforced. When, ultimately, even the provinces which had so long supplied Rome with wheat began to fail to ship sufficient quantities of grain, because the number of people on the land was diminishing, the State was obliged to adopt an even more drastic policy than any referred to: Workers on the land were now legally bound to the soil which they were obliged to cultivate.

At the same time there were other innovations to which the farmers objected. Some fled the land to be rid of their burdens. The last vestiges of freedom faded away in the third century A. D., when the right of the peasant to move about was abrogated. From that time on, he and his family were so much a part of the farm that they were sold with the land.

Once this policy of interference of the State in economic affairs had been inaugurated, the evil course was followed until the end. Under Aurelian (270-275), the hog-butchers were legally organized, as were other occupations. By the time of Diocletian and Constantine the Great, the trades everywhere had quite generally become compulsory associations controlled by the State. Finally, in the year 301, after Diocletian had reformed the depreciated currency, the Emperor attempted to establish legal maximum prices both for farm products and the tradesman's wares. This step led to a maximum wage. Thus the program of State Socialism was completed with the end of the Roman empire approaching.

Neither in England nor in France, where nationalization of some industries has been carried out, have the results so far proven the modern State capable of realizing a more perfect system of production than that based on private ownership of land and other property used for economic purposes. The tendencies of the times being what they are, it behooves those who have the welfare of mankind at heart, to defend not alone the rights of man, but also private property, against the attacks of Communists and Socialists.

The West often makes the mistake of counting too much on "technique" and the "idea of democracy" and believes it can by this means, ward off the dangers from Russia. That is an error. World history teaches that very often uncultured, primitive peoples of rather low standing—mostly from the East or North—have destroyed ancient cultures and over-refined civilizations because a devitalized and defeatist culture and philosophy of life have not met mere brutal physical force with any inner spiritual resistance. In most cases those old cultures which were overcome were far superior in technique, tactics and science. They were nevertheless overrun by the

insensitive hordes of primitive peoples from the East or North.

The West has first of all to bear clearly in mind that the main strength of the Soviets lies in the nerveless, hard mentality of the Asiatic man which may in the West be frequently confronted only by a very tired, resigned excessively pacifist spirit. If, however, one wishes to avoid ruin successfully, one must also cherish a strong idea of one's own, a determined spirit, a strong character, a strong soul and an unshakeable will.

Hibernia<sup>1)</sup>

Dublin

<sup>1)</sup> Well-edited monthly with a section on *Social Justice*.



## Warder's Review

### *The New Civic Center*

AMONG the institutions intended to promote the secularization of our civilization, the school occupies a prominent place. Hence the plan to make of the public school a community center, from which all activities of an intellectual, cultural and civic nature are to radiate, should not be regarded with a passive air. Some years ago, the Federal Government at Washington published a brochure on the subject, and President Woodrow Wilson expressed himself rather enthusiastically in favor of the movement to constitute the school house as a civic center.

At that time it was not yet a common practice to build gymnasiums in connection with schools or high schools. But since the end of World War I and the increase in the number of secondary schools, the erection of play-halls has become general; not only in our country but, it appears, also in Canada. A Catholic weekly of that country seemed quite impressed by this development. It states: "The modern trend to build gymnasiums as an integral part of schools benefits not only the pupils attending this up-to-date institution, but goes further in drawing members of entire communities into contact with each other in social, cultural and economic endeavors."

That a community should enjoy advantages of this kind is certainly desirable; but there may be danger in turning a school building into a community center. The spirit which permeates our school system may be difficult to exclude from the gymnasium, in particular when it is made to serve cultural purposes. Or to express it differently: The very people who have the administration of a local school system in their hands, are apt to influence the policies to be observed by those who would make use of the school facilities. The very fact referred to by the Canadian paper, that "parents and children both come to regard the school as an important factor in their lives," because of the use made of the gymnasium as a community center, points in the direction where secularism may lurk. The endeavor to substitute some kind of an undogmatic, purely humanistic religion for the Christian religion may find it convenient to base its efforts to promote a new *Weltanschauung* on the community center.

The Catholics of our country long ago saw the need of erecting meeting halls of their own, which they built in close proximity to their churches. The church, the school, the meeting hall, these three combined to form an ideal community center. Thus it was in medieval days, when, to a greater degree than people today know, the church was the center of many endeavors which today are scattered over various parts of a community. Guild and town elections were frequently held in churches, which were also open museums ere the day when monarchs and men of wealth established their own private galleries and made of art a mistress of the rich and opulent.

F. P. K.

### *Genocide*

SUCCESSING generations may well stand aghast at the accounts of cruelty history will have to record as it unfolds the barbarisms of this twentieth century. The word, "genocide", horrible in its connotation, appears in the news with ominously recurring frequency. It signifies the crime of extirpation of a whole nation or people. That serious attempts at race-killing have been perpetrated on several nations is a gruesome fact which is beyond challenge. The extent to which some peoples have suffered from this satanic cruelty is indicated in the following information supplied by diplomatic representatives in Washington earlier in the year.

In Estonia, 60,000 were deported to Russia in 1940-41. About 2,000 men and women were summarily executed; 9,229 of those deported or murdered were children or minors under 20. In 1949, a considerably greater number were deported, but no verified data are yet available.

In Latvia, 37,500 were deported in 1940-41. Subsequent deportations have brought the total to more than 100,000.

In Lithuania, the 1940-41 deportees to Russia numbered 34,260. Five other deportation drives accounted for 15 per cent of the population.

In Czechoslovakia, the numbers sent to slavery or death in Russia and to Czech labor camps is at least 600,000.

In Hungary, another 600,000 have been de-



ported. This figure includes persons listed as prisoners of war, but women and children and other civilians form a large proportion.

In Poland, the number of victims during 1940 and the first month of 1941 was 1,200,000 deported to Russia. In 1945, 800,000 were deported from east Poland to west Poland. In 1946-51, 500,000 were deported to forced labor camps.

In Rumania, about 20 per cent of the popula-

tion of the southwestern regions are now in process of being deported.

Round-ups for deportations usually take place at dead of night, and the victims are given no time to make any preparations. In Siberian camps conditions were so bad that in the first eight months of the 1941-42 settlement, no less than 70 per cent of the deportees died of exposure, starvation, disease and exhaustion.

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## Contemporary Opinion

WE cannot ask a solution from communism which knows only masses and despises man, or from socialism which, having left its Marxian ideology, is still looking for a philosophy and a doctrine. We shall seek the light for our life, for our work, for our reforms with Him Who, though asking us to pray for our daily bread, has emphasized that "not in bread alone doth man live."

*Catholic Action*  
George Town, Madras

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A definite conversion from an exaggerated esteem of economic, secular, material goods to a true esteem of spiritual goods is a *conditio sine qua non* for a lasting peace; for the restoration of the right balance between the material goods by which we live bodily and the spiritual goods by which we live humanly, for a revival of the right hierarchy of values in which the material goods are subservient as means to the spiritual goods as ends. Deliverance from the tyranny of money and of material success as the only measure of human value or moral value, and the direction of our lives toward the virtues of justice, honesty, and charity, in short, the moral and intellectual perfection of man as the image of God, are the only things that can form the homogeneity of a new state of peace in which all is justly and perfectly ordered.

But this effort presupposes that, in the hierarchy of human values, religion, so long excluded from public life, so long made a private affair of the inner man without much bearing on public life, on economics, on education, on politics, or

on international life, shall be restored to its supreme place.

HEINRICH A. ROMMEN, LL.D.

*"The State in Catholic Thought"*, p. 708

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In view of the fact that the United States has endured and prospered for 176 years without enforced military training for its young men, it seems sad that the nation must face it at this late date. If anything can be credited with the rapid growth America achieved in the nineteenth century, that thing is the fact that enforced military training existed in a major portion of Europe during that time. Millions of young men migrated from Europe to the United States because of their hatred of compulsory military training.

To usurp a portion of a young man's life is a hard thing to do. It takes from him months or years that he vitally needs to plan his future. Whether he intends to go to college, enter apprenticeship-training or even get married, UMT can negate all his plans.

Yet the tensions and potential threats which surround the United States are not of any American's making. They have been forced on us by a ruthless and determined foe set on bending the whole world to his totalitarian will. Only by being adequately prepared day in and day out can we hope to survive. The paramount question is, how can we best achieve that preparedness? If it must be Universal Military Training, that is what it must be. But certainly UMT ought to be the very last resort, a resort to be given earnest consideration only after all al-



ative measures will have been definitely proved to be inadequate. Practically every generation of young Americans since 1776 has been called upon to defend the nation. Not one of them failed. This generation will not fail either. What we must decide is, will Universal Military Training help or hinder?

*The Carpenter<sup>1)</sup>*

The tendency to divorce all controversy from principle and fact, and to settle argument by interchange of loaded expressions is becoming too common. The "greedy capitalist" is locked in horns with "labor barons," the "free enterprise system" is being crushed by the octopus of the "Welfare State," "private profit, the backbone of an expanding economy" is being wiped out by "bureaucratic planners", and so on and so forth. Intelligent disagreement becomes impossible. Distinctions become slaves of their own terminology, so that a business man who might favor government regulations in certain matters, or a labor leader who might oppose further centralization, keep their points of view to themselves. To speak outside of, or beyond, these platitudes would make them traitors to their class. And no one wants to be a traitor.

Certainly, cliches have a certain value and teach a certain truth. They are useful tools to whip up support for a cause and to create fears for or against a certain movement. "States Rights" is a principle worth defending when it is used to protect a sound human value; it is hypocrisy when it is used to continue oppression of Negroes, to permit mine owners the liberty of endangering men's lives.

While the labor movement has suffered from such loaded expressions being used against it, labor leaders are experts in tossing around cliches of their own. In bygone days "craft unionism" was the sacred cow which the terrible Lewis destroyed once and for all; "voluntarism" was the excuse of the A.F.L. in opposing needed social legislation; "autonomy" was the cover-up for racketeering; "progressive" became a handy term to use in protecting Communists within labor's ranks.

Much of the terminology employed by organized labor is a throwback to the day when the socialist intellectuals provided most of the arguments for trade unionism. Labor leaders, even today, use the class-warfare jargon, forgetting that

on the shoals of roast beef and apple pie all such jargon founders. One of the reasons why Senator Taft beat organized labor so badly in 1950 was the dishonest use it made of words and cliches. The simple voter knew that whatever else Taft might be, he had not sold out to the "trusts," he had not authorized a "slave labor act," he was not the enemy of the poor and the Negroes. Organized labor, too, has failed to organize banks, insurance companies, and Wall Street, because the white collar workers remember too well the hate contained in much of labor's terminology, a hatred which they do not feel.

The labor movement in the long run suffers more from this kind of controversy because the enemies of unionism turn its own principles (and good ones they are) into expressions of ridicule. "The right to organize," "the common good," "industry wide bargaining," "welfare programs," become as sinister to business men and the middle class as "profit motive," "rights of management," and "private ownership" are to Socialists.

A. C. TUOHY<sup>1)</sup>

The sincere man does not see Communism under the aspect of a set of people who have different ideas from his, or who obstruct his path, or of whom he should be afraid. He sees it as the enemy of man, as the enemy of the human person, which it crushes with all the force of its totalitarianism. It is because we believe in man and love humanity that we reject Communism.

This means primarily that we must first and foremost do battle in the realm of ideas. This presupposes an effort to acquire knowledge, objective, intense and often painful. When one has an enemy to fight, the first and most important thing to do is to find out what he is. Moreover, a true knowledge of Communism will deliver us from insipidity and the vain battle of words which flies about its name, from the empty platitudes, eternally repeated, which give the illusion of thought on the subject and which actually end in lulling to sleep the essential fears which it is so necessary to keep alive. . . . Let us understand this well: the struggle against Communism must not be a battle of words, but a battle of ideas.

Secondly, we must wage a war that is positive and practical. Anti-Communist declarations, however vehement, inflamed and aggressively pa-

<sup>1)</sup> March, 1952. pp. 17-18.

<sup>1)</sup> *Maritime Co-Operator*, March 1, 1952, p. 8.



triotic they may be, are sometimes nothing but wind; and mere rhetoric has never solved a social problem.

Communism is the bitter fruit of social injustice, and there is only one intelligent way to combat it: that is to prevent it by doing away with its causes, which are the misery of the people, social injustice, economic insecurity, the exploitation of man by man.

We will never establish social justice by mere speeches; only acts, positive acts, prudently audacious acts of reform in the life and social structure of our society can save us from the dictatorship of the proletariat.

FR. GEORGES-HENRI LEVESQUE, O.P.  
*Laval University, Quebec*

After some six years of ideological Collectivism in practice, and almost a century and a half of that ideology in preached theory, it is difficult to realize how simple are the elements of the nation's (Britain's) problem. Fifty million people in confined islands, with virtually nothing more than one raw material at their disposal, have, by production and trade, to support themselves, while being prepared to defend themselves. To offer they have their skilled services, that of salesmanship no less than that of financing, insuring and conveying and conveying their own and other peoples' products. To enable themselves to do this they must be able to procure raw materials and a large proportion of their food, which is the raw material of their craftsmen, technicians and workers. In the year of Mr. Butler's maiden Budget they chiefly labor under the disability of being heavy debtors abroad, mainly to America. They also labor under the disability that they have been taught that, *as a right*, they may command "social security," and woe betide any Minister, or Administration, which menaces that mysterious right by insisting that security from physical aggression or politico-economic helotry is more important than the maintenance of those comforts which "social security" has come to mean in the popular mind. They labor under the third disability that they have been taught that profit is not, as it was once held to be, in Sir Ernest Benn's succinct definition, a premium on economy and efficiency, but is a kind of social crime, and an extortion.

*The Statist*<sup>1)</sup>

<sup>1)</sup> Mr. Butler's Burdens. London, March 1, 1952, pp. 291-292.

Chemical manures are easy to use; but that they restore to the soil all the elements that the plants have taken out of it is doubtful. If they do not restore all these elements, then sooner or later the plants will undergo change and those who feed on the plants will lack what they formerly obtained from them. Indeed, there are features in the existing incidence of disease which suggest that the part of the farmer in preventive medicine may be much more important than has been supposed.

*The Times Review of Industry*  
London

## Fragments

THE zeal of Communists and their apparent interest in the poor comes, Fr. Jerome D'Souza, S.J., has said, from hatred of the rich; the interest of the true Christian flows from love of the poor and of all persons as children of God.

Note from the writings of the late Mr. F. P. Kenkel: "Little or nothing is said today by our labor publicists, including the Catholic ones, about the plight of the middle class, which historical experience has proven to be the backbone of any sound order of human society. Today this class is being ground out and destroyed by high taxes, mounting prices and a sordid leveling of human society into a mass of poor dominated by a comparatively small number of powerful rich."

Americans owed eight billion dollars more in personal debts last year than in 1950, the Institute of Life Insurance announced. It was the sixth straight year that debt had increased more than personal assets such as cash in bank deposits. Assets rose by six billion dollars.

Endeavoring to emphasize the importance brevity and succinctness in writing, and the need of unified and distilled thought, the German poet Lessing wrote to a friend: "Please excuse the length of this letter. If I had had more time, it would have been a shorter one."



# THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

## *The Worker and Industry*

EVERYWHERE in the world where the problems of modern industrial living create situations endangering the welfare of souls, the Church comes forward to exercise her teaching authority on those conditions of economic and social life which have a bearing on the eternal salvation of individuals, and the welfare of society and the State. In this regard a joint pastoral of the Archbishops and Bishops of the civil Province of Quebec, bearing on "The problem of the worker in the light of the social doctrine of the Church," has been designated a "pronouncement of universal value" by Cardinal Piazza, of the Sacred Consistorial Congregation in Rome. His Eminence stated: "Since the problems which this pastoral Letter studies and resolves with wise and mature experience are substantially the same as those discussed throughout the entire Catholic world, the voice of these spiritual shepherds transcends the limits of their own dioceses and of their country, and attains universal value." We are indebted to "Hibernia", Ireland's national review and magazine, published in Dublin, for the following summary of certain sections and quotations of other parts of this Pastoral.<sup>1)</sup>

The Hierarchy of Quebec states that, while enjoining a fair standard of living, the Canadian worker has neither the economic security of the capitalists' wealth or the farmers' land, or the social security of the officials' pension. As in most countries there is no economic stability. Modern industrialization is creating new problems, and urban populations are increasing at the expense of the rural areas. From a family agricultural way of life, where work is done by the family and for the family, the rural man passes into factory and commerce, where he becomes mingled with the crowd of strangers. The family and the parish no longer play the important roles in his daily life; he is just one of a vast crowd living in boarding houses or hostels, exposed to all the dangers and hardships in an urban community.

On the question of mass production, the Letter states: "It does not satisfy the cultural and psychological needs of the worker. His view is not comprehensive enough, either of the organi-

zation or the final product of his work; his gaze is limited to his machine, to the same limited task which he constantly repeats; he does not see the enterprise as a whole. As a consequence the factory laborer is not interested in his work. Only too often he enters the shop anxious to leave it as quickly as possible to seek elsewhere a distraction which corresponds to his need for self-expression." The working-class in Canada, the Bishops state, has been subjected to the influence of all-pervading materialism, which forgets or denies the duties of man, of the family, of the professions, towards God.

The Letter continues: "It is, therefore, of primary importance to put religion at the base of every work of restoration. Without this indispensable foundation, our most generous efforts will be in vain. People should not think that when the Church recalls Christian principles She intends to protect an economic or even a political system. The dictatorship of the Capitalist and the dictatorship of the Socialist have been equally condemned, as also all attempts to set up one social class against another. While the marvellous results of technical progress are clearly visible, we cannot place all our hopes in organization."

"If the industrial, commercial and financial world puts all its confidence in the strength of its institutions and all-pervasive credit to maintain its present position; and if in their search for a better world the workers in their turn, in a spirit of reaction, rely solely upon the strength of their numbers and abundant resources of their organizations, then eventually there will be a terrible and destructive smashup; all the more terrible inasmuch as the opponent will be stronger, and all the more destructive inasmuch as the two parties will have used only their own strength. The world which would result from such a smash-up would not be a better world for the working man."

The Canadian Bishops urge that modern economic life should give the worker his legitimate share of responsibility, culture and material goods in a social order that is truly Christian and fully human. When the worker thinks only of his wage and the employer seeks only his profit, without caring for the social end of all production, the consumer is exploited and the common good be-

<sup>1)</sup> *Loc. cit.*, March, 1952, p. 15 and 20.



trayed. Structural reforms should be inaugurated which will gradually interest the workers in the very life of the enterprise, in such a way that all those who participate therein, management and labor, may realize their "community of activity and of interest," by a form of association which will unite them more effectively than the present form of wage-contract.

The Bishops of Quebec state that the workers must become an integral part of the life of the enterprise and through that organic cooperation of both capital and labor, indicated by their very nature, play their full part in the vocational group system. Trade Unions cannot be indifferent to all the various problems touching upon moral life

in the factory and in the homes of workers. They are to participate in the development of good workmanship by suitable training and apprentice courses, the provision of proper family houses, owned by the workers, and a check on the cost of living to keep it in line with the necessary demands of the family and the general betterment of the working classes. The recommended means to these ends is referred to in the one statement of the Bishops: By means of their unions, to which the vocational group system will be a natural crown, the workers will assume their share of responsibility in the wise regulations of their professions and in the constitution and development of the national economy."

### *Solving Unemployment*

AS has been so often pointed out in these columns, the prevailing tendency to look to the government to solve all problems and supply all wants carries with it many baneful effects, not the least of which is the inevitable destruction of personal initiative and responsibility. Thus it is that people commonly think of government aid first, where as they should seek such assistance only after other measures have failed or proven inadequate. It becomes increasingly difficult with the passage of time to interest people in projects of self-help or mutual help. They prefer what they so erroneously conceive to be the "easy way" out of all difficulties. And the easy way is invariably an appeal for governmental assistance or intervention.

Because the trend in this direction is so pronounced and widespread, instances of a saner approach to social problems are indeed welcome. Certainly they merit careful study by all. With this in mind, we call attention to an Employment Exchange, established not long ago by the Archbishop of Bombay, India, as representing a co-operative effort to relieve the critical unemployment situation in that country.

A report appearing in a recent number of "The Examiner" and covering a period from July 20 to December 31, 1951, proves quite interesting for various reasons. Let it be remembered that the Exchange represents a voluntary association organized and functioning under the auspices of His Grace. There is neither government order nor government supervision; no grants of funds from

a tax supported treasury are required. And yet, the Exchange has something to show for its efforts to confound the bureaucrats. The following figures give an indication of the work done: of 675 persons who registered for secretarial and domestic work, 365 were given jobs; of 141 registered for mechanical posts, 26 got employment; of 30 registered for electrical posts, 17 were recruited; and of 43 who registered as artisans, 12 found work.<sup>1)</sup>

The Employment Exchange is far more than an agency which places people in jobs. It endeavors to secure suitable applicants of guaranteed character to fill job-vacancies; it assists in any way possible to alleviate situations of economic distress due to unemployment. In addition, the Exchange is making every effort to establish itself as a reliable agency which will have the confidence of employers as well as employees. It assures the former that no candidate is recommended unless he has been personally interviewed and tested either by the Director or his technical advisers.

But this highly commendable social enterprise has had its difficulties and disappointments. When, for instance, the Exchange has endeavored to place clerks in other positions, because their number far exceeded the opportunities available, it found the general knowledge of such persons of even matriculates and graduates, to be so poor that many failed to pass the most elementary efficiency test given by some European firms. Then there was the unpleasant experience in the engineering trades. After much negotiation the Exchange succeeded in setting up a plan of a two

<sup>1)</sup> The Examiner, Jan. 26, 1952.



er mechanical apprenticeship, only to have all eligible apprentices balk because of the scale of wages. They preferred to remain jobless and without a trade. To these positive obstacles may be added the rather negative attitude of Catholics who should look upon the Exchange as their very own. "The Exchange should be a common concern of all the Catholics of the Archdiocese," says the report of its Director, Fr. Vincent Miranda.

Far from impugning the value of Bombay's Employment Exchange, the difficulties referred to only serve to emphasize the need of such an institution in our day. Most of the disappointments experienced by Father Miranda and his staff of technical advisers have their origin in the spirit of the times, which eschews personal and group-responsibility, a really formidable obstacle to social reconstruction.

### *The Bias of Secular Educators*

ONE of the many threats to the solidarity of our moral values can be found, I believe, in the disproportionate amount of emphasis laid by our universities and colleges on "objectivity" as a prerequisite to true scientific study of social problems. I maintain, however, that rather than being truly objective, this technique has proven, whether intentionally or otherwise, to be the opening wedge for one of the most insidious forms of sabotage of the modern era,—intellectual sabotage!

As a student, however, I accepted the objective approach as a truly scholarly one, lacking at the time the perspective which practical experience in social service work later offered. There, faced with practical realities, rather than hypothetical half-realities, I learned that very few of the explanations given in the classroom adequately accounted for wrecked homes, drunkenness, poverty and crime. Yet not one of the professors had ever explained these social abnormalities as due to a lack of Christian education and ideals. They only offered as explanations "over-population," "poor environment," "inadequate income," "bad heredity", etc. Not only was Jesus Christ viewed as a mere "social reformer", but certain religious experiences were attributed to hysteria and epilepsy. Not one teacher ever said anything which strengthened, and most said much which served to discredit, belief in the validity of any religion, Christian or otherwise. Marriage was studied and reevaluated in relation to the economic factors surrounding it, never the religious.

It is my contention that such evaluations are more than merely objective; they are "anti-religious" and, as such, just as much of a prejudice as that of the religious person, who does not, at least, fly under false colors, but declares his premise and

proceeds to reason logically therefrom. It is an objective tactic to present certain data and leave the conclusion to the student, who is free to accept or reject it. It is quite another thing, however, to present *some* data to the exclusion of others, in order to imply the validity of the former as against the latter. What is "fair", may I ask, about implying (a fact, incidentally, which is not proven) that St. Paul's vision on the road to Damascus was caused by epilepsy, omitting to say anything of the reason given in the Scriptures, which attribute it to God's direct intervention?

It seems to me that the time has come to insist on the whole picture instead of a falsely labelled "fairness", based on mere secular (and at times warped) attitudes. Has any teacher a right, merely because he or she is an agnostic, instructing in a non-sectarian institution, to bias the pupil away from all metaphysical explanations of origins and causes? It is indeed right to urge a student to believe that which his conscience tells him is right; it seems very wrong, however, to insinuate, by presenting only one-sided statements, that metaphysical explanations are wrong and *only* material ones right.

If objective our professors are to be, then let them at least draw the line between true objectivity and warped materialism, which is not objective at all, but biased in a most vicious way. In days like the present ones, where the lamp of morality and Christian virtue is barely flickering against the mighty winds of immoral and materialistic doctrines of the crassest nature, may our intellectual leaders, in the name of God and man, send our young people away from the mighty halls of learning with something more than contempt for what the ages have held sacred!

MARY P. CAMPION



## *A Distinguished Cooperator Retires*

ONE of the most notable and hopeful movements which has grown from small beginnings over a hundred years, like the proverbial mustard seed, is the Cooperative Movement. There is something fundamentally sound and healthy about the manner in which small groups of people in many nations have gone about the solution of their economic problems through cooperative organizations of all kinds. And the record of achievement for the economic well-being of people in many nations through cooperative methods is now well established. Further progress is to be expected, despite the fact that there are abuses here and there. Cooperatives are not perfect simply because no human institution is perfect.

Recent news releases announced the retirement of one of the foremost leaders in the Cooperative Movement, Msgr. M. M. Coady of Antigonish, Nova Scotia. It was he who, with several others among both the clergy and the laity in Antigonish, inspired the great movement which has become so widely known and has served as a pattern to others in all parts of the world. Msgr. Coady has served as Director of the St. Francis Xavier University Extension Department since its inception in 1929. His retirement, due to ill health, has necessitated the appointment of Rev. M. J. MacKinnon as his successor.

Dr. Coady's contribution to the Cooperative Movement has been monumental. Besides promoting adult education in cooperatives on a wide scale, he published a book in 1936, "Masters of Their Own Destiny." This work has been translated into French, Spanish and Japanese.

As a tribute to Msgr. Coady we reprint one of his articles published some time ago, which reveals the author's extraordinary grasp of the cooperative philosophy.

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### *Cooperatives Are Free Enterprise*

The Cooperative technique permits all the people to get in on business, just as stocks and shares permit some people to get in on old line private profit enterprise. The distinction between old line business and cooperation is that the former is private-profit enterprise, and the latter is private non-profit enterprise.

Cooperation, in other words, is a technique by which a democratic people can carry on their business affairs without taking any toll from their fellows.

It does not destroy, philosophically speaking the profit motive, but it does eliminate the surplus of the economic process from being directed into the hands of one class, to the detriment of other classes. Men go into cooperation for the reason that it will improve their economic status and that is a profit-motive in the real philosophical sense of that term. Basically, it means to make increase, as when a man plants a seed of corn and gets 27 in return. But the cooperative technique enables men to make increase by planting their own economic seed, so to speak.

Private business (big business), on the other hand, gets increase by taking a toll off other human beings. Cooperators get nothing out of any kind of business that they don't put into it; private-profit business people can and do get from business what they do not put into it.

There are many little merchants who do not get enough out of business to pay them for their services to society; nevertheless, old line private-profit business gives to business people the opportunity of getting from their fellow human beings economic remuneration over and above, and in many cases outrageously over and above, what pays them for their services to humanity.

This was always true, but it is particularly true in the modern age when, through the ingenuity of clever manipulators, new techniques, such as monopolies, cartels, price-fixing, gentlemen's agreements, rigging the markets and, in general, the practice of the economy of scarcity, places aggregations of business men in a position to take an unearned toll from the masses of the world's people. This is the sin of finance capitalism.

Economic cooperation, on the other hand, makes all this impossible. It is a business technique which squares with the eternal verities and gives the world, for the first time, absolute social justice, and opens the way for everybody to practice Christian charity.

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In his column "By the Way", Mr. Richard Reid, Editor of the Catholic News of New York City, stated: "A Protestant rally was held on the steps of the Capitol in Washington a few weeks ago, with the permission of Vice-President Barkley. To this we interpose no objection. But 'Protestants and other United for Separation of Church and State' should object, if they are loyal to their principles. Since it was a Protestant and not a Catholic rally, their silence is understandable."



# SOCIAL REVIEW

## *America's Vote Record*

Belgium, freed from wartime Nazi totalitarianism, 90 percent of the eligible populace voted.

In the crucial Italian election 89 percent voted. In the past British election which returned Churchill to power 82 percent voted. In France, after nearly four years of Nazi rule, 85 percent voted.

In Japan, with its "made in America" democracy, 85 percent voted.

In the United States, in the Truman-Dewey election of 1948, 51 percent voted.

*A.F.L. News Reporter*

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## *Shortage of Farm Labor*

A SURVEY conducted in one of the industrialized States of the East of our country, reveals a scarcity of farm labor and its growing scarcity because of the better paying jobs in industry and luring of farm boys. Replies from seven counties where dairy farming predominates, for example, showed that help is "unobtainable." This help would probably be qualified to "unobtainable at a price dairy farmers can afford to pay."

Ranking first in cause of insufficient help was inability of farmers to pay competing wages. The second most frequently mentioned reason why workers leave the farm is unsuitable housing. Comments on the questionnaire submitted to counties indicate that housing is inadequate because construction costs are high and township ordinances sometimes discourage farm housing.

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## *Technical Assistance Abroad*

APPROXIMATELY 500 agricultural scientists and technicians of the United States are now engaged in technical cooperation activities in other countries, according to a summary recently made by Dr. M. L. Wilson, Director of Extension, United States Department of Agriculture, before a United Nations group. "Economic Cooperation Administration has been doing technical assistance work in Europe for several years," Director Wilson said. Not including the people working on other phases of its agricultural program, ECA now has 94 Americans in Europe and African colonies doing agricultural technical assistance work. Sixty-seven others are now in process, which will bring the total to 161. In Southeast Asia they have 65 already in the field and 10

others getting ready to go. The Department of Agriculture will shortly have 150 technicians working in 24 countries. In addition, the Institute of Inter-American affairs has 60 agricultural specialists working in seven countries. Private groups—the many church groups and the Rockefeller and Ford Foundations—are also supporting technical assistance programs abroad.

To the above information Dr. Wilson added: "We should also remember that sending Americans abroad is only one part of the technical aid program. Another important part is the bringing of people here to study our agriculture. This year the U. S. Department of Agriculture will handle about 3,300 foreign visitors in the field of agriculture. These do not include the many hundreds of foreign students studying in our agricultural colleges."

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## *Employment of Women*

ACCORDING to the Women's Bureau of the U. S. Department of Labor, the civilian woman labor force (including employed and unemployed) was estimated at 19.6 million in the first week in December, 1951. Since November, there was a withdrawal of nearly 300,000 women from agriculture, while non-agricultural industries employed 200,000 more. The pre-holiday upswing in trade was largely responsible for the increase in employment of women in the non-agricultural industries.

For the year as a whole the number of women in the civilian labor force showed a 3 percent increase over the previous year, averaging 19.3 million in 1951 and 18.7 million in 1950. According to the census report, a further advance in the proportion working among those in the central and older age groups was an important factor in this charge. The labor-force participation rate for women 35 to 64 years of age rose to 36.6 percent in 1951, from 35.6 percent in the previous year.

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## *Apprentice Deferments*

ACCORDING to an announcement by W. F. Patterson, Director of the U. S. Department of Labor's Bureau of Apprenticeship, apprentices are shortly to be given consideration in the matter of deferments from military service. He announced that a proposal for deferment of apprentices has been drawn up and agreed upon by representatives of the U. S. Department of Labor and most of the other Government agencies having manpower and defense functions. The



regulations proposed would permit deferment of an apprentice in any trade who has been in training for one year or more; and if an apprentice is in a trade classified as critical by the Secretary of Labor, he could be deferred after six months of training.

An apprentice, to be eligible for deferment under the proposed regulations, Patterson said, would have to be employed under an apprenticeship program which meets the standards and requirements of the Director of Selective Service, which would be based on the recommendations of the Secretary of Labor. Also, the program would have to be accepted by the State Selective Service Director. The final authority with regard to deferment decisions would rest with the local Selective Service Board.

"The principle involved in the proposal," Mr. Patterson pointed out, "is similar to that underlying the college-student deferment regulations. In both cases, continued training and education for high level skills and knowledge is essential to the nation's long-range interests. The present world tensions may continue for many years, and we cannot afford to have any cessation in our training and education."

### *Lobbying Expenses*

THE extent to which economic pressure, propaganda and pragmatic considerations determine policies in the United States is indicated in the enormous sums spent for lobbying. According to reports filed with the Clerk of the House of Representatives, the following 17 organizations spent more than \$100,000 for this purpose during 1951:

Howard J. Smith on behalf of Central	
Arizona Project Association .....	\$688,818.92
Committee for Constitutional Govern- ment (through September 30) .....	572,019.99
American Medical Association .....	546,818.85
National Association of Electric Companies .....	434,325.91
Association of American Railroads .....	237,809.89
The Proprietary Association .....	193,805.97
National Milk Producers Federation .....	185,315.76
Atlantic Union Committee, Inc. ....	158,714.48
National Tax Equality Association (through Sept. 30.) .....	129,870.42
National Economic Council, Inc. ....	118,479.66
Chamber of Commerce of the U. S. ....	116,382.90
National Council of Farmer Cooperatives .....	111,536.37
National Federation of Post Office Clerks .....	108,332.94
American Federation of Labor .....	104,256.89
Committee on the Present Danger .....	102,732.40
Southern States Industrial Council .....	101,425.96
Great Lakes-St. Lawrence Association (for St. Lawrence Seaway) .....	101,213.12

Some groups, it must be noted, reported only expenditures allotted to lobbying itself. Others listed their entire expenditures. The National Association of Manu-

facturers did not consider itself covered by the Lobby Registration Act, and filed no report. In addition to the above, 14 organizations registered the spending of from \$50,000 to \$100,000, and a large number of others spent smaller amounts.

### *Corporate Earnings*

FROM the report of the tabulation contained in the *News Letter* of the National City Bank of New York, it appears there was a slight decrease in corporations' income in 1951 as compared to 1950. A few industries did show increases in totals of the past year over the previous one.

Reports for 1951 issued by 2,195 corporations showed combined net income of approximately \$8.1 billion after taxes, compared with \$8.5 billion in 1950, a decrease of 5 per cent. Net assets or net worth of the group totaled \$78 billion at the beginning of 1951, upon which the year's net income represented an average return of 10.3 per cent, compared with net assets of \$72 billion in 1950 and a return of 11.9 per cent.

In the manufacturing industries, the figures now issued by 1,020 companies show that the numbers with increases and with decreases of net income as compared with 1950 were about evenly divided. The combined net income was down 7 per cent. This decrease turns out to be somewhat less than had been generally expected, due to the fact that a great many companies, notably in the petroleum industry, enjoyed increases in sales sufficient to offset rising taxes and other costs and to increase their net profits substantially. Other lines reporting increases in the group totals, though with wide differences among the individual companies, include sugar, paper and allied products, rubber and machinery. In the steel industry, which established a new high production record of 105 million tons of ingots and castings, the reporting companies had an increase in dollar sales of 22 per cent, but a decrease of 13 per cent in net income after taxes.

### *Burial Costs*

A COMMITTEE representing more than 75,000 trade union members in the St. Louis metropolitan area recently undertook to study burial costs in that sector of the country. The first meeting was held early in March. Their study will include consideration of operation of non-profit funeral plans by labor and other groups now in use in other areas.

The Cooperative League of the U.S.A., through its Secretary, Mr. Jerry Voorhis, recently asked the Federal Trade Commission to hold investigative hearings into the burial industry.



# HISTORICAL STUDIES AND NOTES

FRANCIS XAVIER HAETSCHER,  
C.S.S.R.

Indian Missionary and Pioneer Priest  
(1832-1837)

## IV.

IN his letter to his Superior in Vienna, dated September 2, 1833, Fr. Haetscher continues:

A few days ago I sailed up this river [Fox] for a whole day. The riverbanks are lined with nests which stretch inland from thirty to one hundred miles, and are the home of many Indians without the least doubt would all embrace our saving doctrine, if means would be provided for the sustenance of a number of missionaries, as we intended, by erecting a community-house for such purposes; for the powers and exertions of a single man do not suffice where the activities have to extend over vast territories; nay, where everything has to be first collected and established. Therefore, we prefer to give up this station, though we are sorry to do so, and to proceed to a new destination at Arbre Croche. Perhaps we will succeed there. We hope to receive from the Indians of that mission a portion of land for use, and we are told that the priest-house, which will be erected by contributions from outside, may be supported and maintained by agriculture and other produce. As Father Saenderl wrote me from Arbre Croche some days ago, he finds among the Ottawas of that mission far more inclination and aptitude for varied culture than is the case with the Menominees and Chippewas, so that there is hope that by continuous care and assiduity, agriculture may be improved considerably and some trades may be introduced which might put this mission on a self-supporting basis within a few years.

The settlers of Green Bay, however, including even the Frenchmen (both pure-blooded and half-breeds), do not devote their whole energy to agriculture but alternate with plying the trades of navigation and commerce and the cultivation of the soil. Many of them live in the woods at great distances from each other; they barter with the Indians and only once a year come to Green Bay.

Here and in the neighborhood the nights are often so cold during spring and summer that the

blossoms and fruit decay, so that only husks, full of holes, are found instead of fruit. The days in summer, however, are very hot at times. The air is sometimes filled with winged insects about an inch long, which die off shortly after birth, so that you can hardly see the houses, trees or grass where they settle. The Fox River in particular generates a countless mass of troublesome and stinking insects. But I must break off."<sup>25)</sup>

Bishop Rese reported November 9, 1833, that the number of his priests amounted to twelve. Six of them were laboring on the Indian missions; the Fathers Saenderl and Haetscher were ministering to the Menominees.<sup>26)</sup>

Father Haetscher left Green Bay November 22, 1833,<sup>27)</sup> when his successor Father Mazzuchelli had arrived to replace him. The people of Green Bay saw him depart with a heavy heart; they reproached themselves for their neglect of the missionaries, and ascribed to it their leaving.<sup>28)</sup>

From Green Bay Father Haetscher was sent to the Island of Mackinac and Brother Joseph, to Father Tschenhens at Norwalk. In the spring of 1834, Father Haetscher accompanied Bishop Rese on his confirmation tour which brought him to Arbre Croche in the following summer, where he remained a short time with Father Saenderl and the Brothers. In Mackinac Father Haetscher, who mastered the French language to perfection, labored there with the same zeal as in Detroit and Green Bay among the French Canadians. He was in truth a true apostle to them who called him only "The good Father Francis." He practised invincible patience with the drunken Canadians.<sup>29)</sup>

In July 1834, Father Haetscher was transferred by Bishop Rese to Sault Ste. Marie, Michigan, to establish a permanent mission at that place. Up to that time no church was built at the Sault.

<sup>25)</sup> Letter to Father Passerat, Green Bay, Sept. 2, 1833, printed in: *Berichte der Leopoldinen Stiftung*, vol. VII, Vienna, 1834, pp. 33-35, reprinted in: *Annalen der Gesellschaft zur Verbreitung des Glaubens*, vol. II, Einsiedeln-Mainz, 1834, pp. 358-361, and in Wuest, *op. cit.*, pp. 242-245.

<sup>26)</sup> Letter to the *Leopoldinen Stiftung*, Cincinnati, Nov. 9, 1833, pp. 1-4; Wuest, *op. cit.*, p. 238; *Cath. Historia. Rev.*, vol. I, Washington, 1915, p. 56.

<sup>27)</sup> Byrne, *op. cit.*, p. 47. The date of departure is erroneously placed into the spring of 1834, by Beck, *op. cit.*, p. 19, Wuest, *op. cit.*, p. 18, Holweck in *Pastoral-Blatt*, Juli, 1920, p. 102.

<sup>28)</sup> Beck, *op. cit.*, p. 19; Wuest, *op. cit.*, p. 19.

<sup>29)</sup> Wuest, *op. cit.*, p. 19; Beck, *op. cit.*, p. 25; Holweck in *Pastoral-Blatt*, Juli, 1920, p. 102.



Mass was celebrated in a private house on Water Street by visiting priests. Father Haetscher became the first resident priest of the place. Encouraged by the more than friendly reception he received from the people, Father Haetscher undertook the building of a small log chapel which was to become the occasion of much disturbance. Father Haetscher was a very active man and could not sit still for a long time. With the generous help of both Catholics and non-Catholics he succeeded in having the building finished in a short time.

On July 31, 1834, Bishop Rese himself came to the Sault to administer the sacrament of Confirmation to the Winnebagos and French Canadians settled at that place. Upward of one hundred persons were confirmed.

Father Haetscher was very successful in this undertaking of building the church. Yet this success caused jealousy in the hearts of the two Protestant preachers of the place, who considered the priest an intruder upon the field which they had cultivated for several years. These Methodist and Baptist preachers, who served a meeting house across the river on the Canadian side, induced some pagan Indians to wreck the newly built edifice. Thus the small chapel was destroyed in the night by the two preachers and their minions shortly after it was completed and dedicated.

Bishop Rese reports this sad affair in his letter dated New York, May 21, 1835. "At the beginning of August 1834, I went to Sault Ste. Marie," he writes, "where Father Haetscher, likewise a priest of the Congregation of the Most Holy Redeemer, had taken up his residence. I was received there with great solemnity and left also in the same way, after I had administered the sacrament of Confirmation to a number of Winnebagos who had been prepared for the occasion. . . And yet all these crying needs could be easier endured than the base persecution which we have to suffer in many places of my diocese from people who call themselves Christians. This is most painful both to me and my priests. I can only mention with tears the contemptible vandalism perpetrated on our little chapel at Sault Ste. Marie. The windows were smashed, then the sacred vessels thrown out, crushed and destroyed, the missal torn into a thousand fragments, and after the good Father Haetscher, without a word of complaint, on the eve of All Saints, repaired the damage as best as he could, the whole building was set ablaze by throwing fire into it. The

loss is incalculable for us, inasmuch as it is very difficult to obtain here the articles which are indispensable. Yet the affair has turned out unexpectedly in our favor, for the Baptist and Methodist preachers were compelled to seek safety in flight to escape the vengeance of an angry people who now all sympathize with us. Thus a temporal loss and a persecution have brought us much spiritual benefit. Yet it is hard for us to bear it nonetheless".<sup>30)</sup>

This chapel was originally an abandoned armor which Father Haetscher had obtained from the commandant of the garrison at Sault Ste. Marie, with the aid of Bishop Rese, and which he had converted into a place of divine service. The fire destroyed everything, among other things also the savings of ten dollars in paper money which Father Haetscher had kept there, which was all he possessed.<sup>31)</sup>

Shortly after the destruction of the chapel which occurred in the night preceding November 1, 1834, Father Haetscher left Sault Ste. Marie to stay over winter at Mackinac. In the spring of 1835 he received orders from Bishop Rese to return to Sault Ste. Marie and build a new church there. Thereupon Father Haetscher went to Detroit to discuss the matter with the Bishop and to receive some particular instructions. He returned to Sault Ste. Marie to execute the orders of the Bishop, but soon realized that it was impossible or at least very difficult, to build a church at that place in view of the great indifference of the people.

In this situation he decided to go down to Norwalk, Ohio, to discuss the matter with Father Saenderl, his Superior, who for the time being stayed at that place. Shortly before he departed Father Baraga arrived at Sault Ste. Marie, as the latter reports in his letter dated August 9, 1835. "I came to Sault Ste. Marie," Baraga writes, "on July 4, 1835, where the saintly and zealous Father Francis Haetscher, priest of the Congregation of the Most Holy Redeemer, is stationed. He left however, on the same day on which I arrived, for a place in the State of Ohio and he did not know

<sup>30)</sup> Letter printed in *Berichte der Leopoldine Stiftung*, vol. IX, Vienna, 1836, p. 42, reprinted in Wuest, *op. cit.*, pp. 249-250, and *Pastoral-Blatt*, Juli 1920, p. 102, sq., translation in Rezek, vol. II, p. 48 and Byrne, *op. cit.*, p. 49.

<sup>31)</sup> Rezek, *op. cit.*, vol. I, p. 342, vol. II, pp. 45-46; Byrne, p. 49; Wuest, vol. I, p. 19; Beck, pp. 25-26; Holweck in *Pastoral-Blatt*, Juli, 1920, p. 102.—The reception tendered to Bishop Rese in July 1834 contributed not a little to stirring up the jealousy of those preachers. Rezek, *op. cit.*, II, p. 46.



efore, whether he would return to Sault Ste. Marie or not."

Father Haetscher journeyed, accordingly, to Norwalk, Ohio, where Father Tschenhens resided where Father Saenderl stayed temporarily. It was there that the three Redemptorist pioneers met for the first time after their separation at Cincinnati on July 25, 1832. On the third Sunday of July, the Feast of the Most Holy Redeemer, July 17, 1835, the three priests celebrated the Parish Mass of their Congregation with a Solemn Mass.

The drooping spirits of Father Haetscher were revived. He decided to follow the advice of his brothers and to return to Sault Ste. Marie. When he saw that no community-house could be erected in Norwalk, he conceived the lofty plan to realize a Redemptorist mission house which was demanded by the Superiors of Vienna with such insistence during his mission at the Sault.

Accordingly, on July 19, 1835, Father Haetscher left Norwalk in company of Brother Joseph Reimer who was to become his architect. According to the account of Brother Joseph, this journey up Michigan was most difficult and trying after they had reached Mackinac. There they took a boat but still had to sail for ten or eleven days before they reached Sault Ste. Marie. Every evening the boat was towed to the shore and the party had to stay over night in the open air. Only when it rained was the boat emptied, carried to the shore and turned upside down to provide a shelter for the wearied travellers for the night. To protect themselves against attacks by hungry wolves or rapacious Indians, the men had to alternate in keeping watch during the night. Many a time they were covered by white frost in the morning, due to the dampness of the ground on which they slept. Father Haetscher once suffered a severe attack of colic. Finally, however, they arrived at their destination in good health after having endured many hardships. On landing at Sault Ste. Marie, they had to pass through a fort. Since they wore their religious habits, the soldiers on seeing them shouted: "Jesuits! Jesuits!" Meanwhile the soldier on guard, undoubtedly a Catholic, presented arms before them and the excitement was over.

To provide a suitable place for divine service as soon as possible, Brother Joseph erected a temporary chapel from bark; but this structure was so poor that the wind blew in from all di-

rections and no light could be kept burning. To remedy this evil, Brother Joseph built a special protection from bark around every lamp and candle. It did not take long to make this temporary chapel ready for service. Thereupon Brother Joseph began without delay to construct the permanent church which was to be eighty feet long and forty feet wide. Since a church of sixty feet was long enough for the small congregation, the remaining section of twenty feet in length and forty in width was separated and fitted up for the priest's quarters. The building was raised by workmen of four or five different tongues and many Indians, none of whom could talk to each other; but none the less, they worked so zealously that by fall the edifice was ready for service.

Upon their arrival at Sault Ste. Marie, Father Haetscher and Brother Joseph took lodging with an English officer who had deserted from the British army and was married to a Catholic woman. These people were of the "better-situated" class. The woman at first treated the two religious with great hospitality and respect. It did not take long, however, before Father Haetscher discovered that his obliging hostess and her two daughters were only nominal Catholics and were leading a scandalous life. Indecent dances and bachanalian pursuits were common in her house, and were the cause of many sins. The priest soon saw the reason why he was treated so hospitably by that woman: she intended to forestall any reprimand of the missionary. Father Haetscher told the Brother that they had to leave the house, even if they had to live in a hovel in the woods. The Brother went about to search for living quarters. He found a deserted log-house with a half-rotten roof, a broken window, a door without a lock, and a floor of bare ground. This miserable dwelling was selected for their future lodging until the priest's quarters were ready for occupancy. The Catholic store-keeper of the place gave a bed to the priest and boarded both for some time. Other people provided some old furniture, a straw mat, old chairs and other suitable articles. Thus the two sons of St. Alphonsus established themselves as best they could in the poor hut out in the woods.

This temporary dwelling had the great disadvantage of being situated one mile from the chapel. Therefore, Brother Joseph was compelled every morning to carry the things necessary for an altar and celebration of Mass from the hut to the chapel, and after service to carry them back again. Some-



times he had to get up at four o'clock in the morning to prepare things for divine service. On rainy days these transportations were a great hardship. Yet, Father Haetscher felt happy and contended in this miserable and lonely hut; he thanked God that he was not hampered anymore in preaching the Gospel and was free to censure vices.

Such apostolic preaching was imperative at this place; for the French Canadians and the soldiers had in most cases not seen a priest for eighteen or twenty years. As Brother Joseph tells us, they were the most wicked and depraved people he had ever met. These men and women were a living proof of how degraded Christians may become, if the salt of earth, the influence of Mother Church, is missing. Boys of these Catholic couples had grown up to man's estate without baptism, and were almost all living in polygamy with Indian women. As in Green Bay, the French Canadians were addicted to drunkenness, immorality and all kinds of vices. Naturally those nominal Catholics gave the worst example to the pagan Indians.

When Father Haetscher began to preach the Gospel, as he was in duty bound, without any fear of man, and attempted to denounce their shameful life, he met with opposition and even hostility to such an extent that wicked men breathed vengeance on him. "But the Word of God is not bound." Before long, a change of heart became visible in the lives of many, which was attended with the best results. The miserable hut in the woods became almost daily the meeting-place for many repentant sinners whom the missionary instructed, so that he was kept busy day after day from morning till late in the night, even as late as midnight, in the apostolic work of teaching catechism and hearing the confessions of his new converts. The good Brother, however, who did not wish to disturb the visitors of the priest, would go out into the woods waiting for their departure. Since no suitable shelter was found, the Brother had to remain in the woods sometimes till midnight braving winds and rains.

During the month of September houses, trees and shrubs in the marshy districts of upper Michigan would be all covered, as thick as an inch, with big and ugly flies for days, so that the daylight was darkened and men were molested and stung relentlessly. Nevertheless Brother Joseph saw Father Haetscher, even during these days, sitting late in night between two candles incessantly instructing his converts, though his face

and whole body was covered with insects. The good Brother remarks that such devotion and zeal cannot be called ordinary.

When Father Haetscher arrived at Sault Ste Marie, he found a fort garrisoned by a small force of soldiers, twelve block-houses and two stores. The owner of one of the stores was a Catholic. Certainly the rather small number of souls of this settlement could not satisfy the apostolic zeal of the missionary. Accordingly, Father Haetscher extended his ministry to the Ottawas and French Canadians scattered throughout upper Michigan. Towards the end of 1835 he began to extend his ministry into Canada.

In Fall, 1835, Father Haetscher received a letter from Bishop Alexander McDonnell of Kingston requesting him to care also for the Catholics living across the river on Canadian soil. The zealous missionary gladly responded to the wishes of the Bishop. Accordingly, every three weeks he would cross the river with Brother Joseph in a small boat and would have services in a certain block house. Since no suitable table could be had to serve for an altar, the door of the house was used for that purpose.

Father Haetscher then began to do everything to reclaim those people who had not seen a priest in ten or fifteen years. Most grown-up young men and women did not know even the rudiments of the Christian religion. Father Haetscher went from one hut to another, instructed every family singly in its home and also heard their confessions whenever they were properly prepared. If he had invited them to come to him to the block house, where he said Mass before he had visited them in their homes, the majority of them surely would not have responded. In like manner he heard their Easter confessions in their homes.

In spring and late in fall, crossing of the river was very perilous. Since no boat could be used on account of the thin ice during these seasons and the ice was not firm, so that the thin sheet shook when the full weight was pressed on it by walking erect, people tried to dissuade the priest from venturing upon this dangerous trip. He, however, did not pay any attention to their warnings. Recommending himself to the protection of God, he often crawled across the sheet of ice on his hands and knees to bring the consolations of holy religion to the forsaken souls.

(To be concluded)

FR. JOHN M. LENHART, O.CAP.



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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## VOLUME FORTY - FIVE

FOR over four decades *Social Justice Review* has been bringing its monthly messages to discerning people almost every country of the world. In the course of these years it has undergone many changes, as one might expect. It began in 1908 as a German publication of 4 pages, known as *Central Blatt*. Already at this time, however, the German language was beginning to decline in its popular usage in America. The first generation of descendants of immigrants were now grown and were beginning to assert themselves. Hence it was that the second volume of *Central Blatt* saw the introduction of English. *Central Blatt* became *Central Blatt and Social Justice*, a bi-lingual publication. But the change was more than one of language. By adding "Social Justice" to its title, this official monthly organ of the Central Verein served notice that it would henceforth dedicate its pages to the great cause of the Social Question. In an appropriate and thought-provoking editorial in the first issue of Volume II, this important change of policy is told.

Our journal continued to be known as *Central Blatt and Social Justice* until 1940, when the German portion of the name was dropped completely. With this change, *Central Blatt and Social Justice* came to be known as *Social Justice Review*, the title which has continued in use up to this time.

These several changes, however significant in themselves, are certainly minor when compared to that through which SJR is now passing because of the recent

death of its esteemed Editor, Dr. F. P. Kenkel. Although Dr. Kenkel was not the founder of our publication, he was, nevertheless, its editor and guiding spirit for approximately forty-two years. Hence *Social Justice Review* represents the work of his genius as it reflects the spirit and work of no other person. This journal must be regarded as the creature of his marvelous mind and heart; it breathed the very soul of this great man.

Now that *Social Justice Review* has been orphaned, the tremendous responsibility rests with those of us, into whose hands the destinies of this *Review* has been placed, to hold fast to the exalted principles and policies advocated and pursued by the late Dr. Kenkel. This we shall endeavor to do to the best of our ability, relying upon the grace of God to enlighten and direct us in our difficult task. We have been heartened beyond words by the generous responses received from our regular contributors, who have graciously consented to continue to write for us. Only for such assurances, we might be overwhelmed by the mere thought of the responsibility which is ours.

As we have said, many changes have been experienced by *Social Justice Review* in the forty-four years of its life. Yet, these changes have never affected its spirit. It has ever remained steadfast in the pursuit of his high purpose; it has never capitulated to the spirit of the times. As we begin Volume Forty-Five with this issue, we rededicate ourselves to these ideals. We fully recog-



nize, however, that Dr. Kenkel's passing makes the fulfillment of this pledge extremely difficult. May his spirit abide with us to inspire us on the way.

FR. SUREN

### Month's Mind Mass

A MONTH'S Mind Solemn Mass of Requiem was celebrated for the late Mr. Frederick P. Kenkel in St. Francis de Sales Church, St. Louis, on Saturday, March 22. The celebrant was Rev. Victor T. Suren, Director of the Central Bureau and successor to the late Mr. Kenkel. He was assisted by Rev. Vincent Schuler, Deacon, and Rev. Wenceslaus Klaric, sub-Deacon. The sermon was relivered by Rt. Rev. Msgr. Andrew H. Toebben.

The Mass was celebrated at the behest of the Missouri Branches of the Catholic Union and National Catholic Women's Union. A fine representation of the clergy and the laity again attested to the esteem in which the late Director of the Bureau was held. A number of other Month's Mind Masses were also celebrated for Mr. Kenkel.

### Central Bureau Assistance

IN the recent death of Mr. Kenkel our Central Verein has suffered a grievous loss. We have lost a great leader; a man who gave his all to the CV and her cause; a man whose brilliance, whose intense zeal for the Christian reconstruction of society was internationally known and admired.

The Central Bureau at St. Louis, with its various departments, including the now-famous library, is the product largely of the genius and unflagging energy of Mr. Kenkel, supported by the good will of the membership of the CV and the NCWU, and those good friends among the Hierarchy, the clergy and the laity, who recognized the inestimable worth of this man of God and his outstanding work.

Mr. Kenkel is dead. But the cause for which he worked must live on. That it will do so is our very grave responsibility. No greater tribute could be paid to our beloved Director than to labor zealously for the continuation of his work and the welfare of the institution he founded and nourished through years of labor and sacrifice.

Here is the present challenge to our Assistance Committee. Is this not the year to show our real worth, to prove to our CV and all who know her that we really appreciate what we have, and that we are willing to bring greater sacrifice, if necessary, to guarantee her success in the future? Is this not the year to meet our quotas in full—and go over the top, if possible? Is this not the year to bring to the Convention in August, to the "Capital City" of our CV, a report that will gladden the hearts of our delegates, add another much-deserved tribute to the memory of Mr. Kenkel, and give an overwhelming vote of confidence to his successor and all who will be responsible for the future conduct of the Bureau?

To date the returns for this year's campaign have been coming in slowly. Our total, with half the campaign year gone, is only \$1,100.00. Obviously much is still left to be done. Let us get to it with dispatch. And let it not be said that we were wanting in any respect—that, through the failure of any one of us, a state neglected to do its utmost for our noble cause.

May God bless you and regard your efforts abundantly.

Sincerely yours,

R. F. HEMMERLEIN, Chairman  
Central Bureau Assistance Committee

### Catholic Press Tributes

READERS of *SJR* and friends of the Central Bureau will be interested in a number of appreciative articles concerning the life and work of the late Dr. F. P. Kenkel which have appeared in other publications. The new Director of the Bureau, Fr. Suren, as well as the staff of the Central Bureau, appreciate particularly the articles on Mr. Kenkel that have appeared in the English and German *Wanderer* of St. Paul, Minn. These were written by a man who is better qualified than any other man in the United States to write appreciatively regarding Mr. Kenkel and his mission—Mr. Joseph Matt, K.S.G., of St. Paul. Mr. Matt refers to the late Director as a *Saecularmensch*, which means one given to the Church and to a nation once in a hundred years. An article by Mr. Walter Matt, associate editor of the *Wanderer*, appears in the same issue (Feb. 21, 1952, p. 5).

Mr. Matt also wrote an impressive account of Mr. Kenkel's career as a *Pressbrief* of the Central Bureau. This appeared recently in the German *Wanderer*, and no doubt in a number of other German Catholic weeklies in the country. An excellent article on Mr. Kenkel's life also appeared in *Der Wanderer*, issue of March 6, 1952, under the title: "Glueckselig der Mann. . . Gedanken und Erinnerungen an F. P. Kenkel, einen unserer Besten." This was written by Fr. F. Markert, S.V.D. An article also appeared in the *Katholisches Wochenblatt und Der Landman* of Chicago issue of February 21, 1952.

A large number of diocesan papers also carried items, long or short, on Mr. Kenkel's life and work. A fine appreciative article on "Mr. Kenkel and Mr. Winkelmann" appeared in the *St. Louis Register*, issue of February 29, 1952, p. 3. The contributions to works of charity and to the growth of credit unions on the part of these deceased gentlemen are referred to in the latter article, contributed by Mr. Joseph Benz of St. Louis.

From the *Abbey Message*, published by the Benedictine Fathers of Subiaco, Arkansas:

The death of Frederick P. Kenkel of St. Louis brought to a close the career of one of the greatest scholars and one of the most devoted and zealous lay apostles in the history of the Church in the United States. . . Mr. Kenkel devoted his long and fruitful life completely to the Church and its work.



Subiaco, Mr. Kenkel will always be held in grateful memory. He was a close friend of several priests in the monastery. He was ever eager and generous in rendering any service that the resources of the Central Bureau provided. He had a vital interest in the Library, and in an inconspicuous but never-tiring way constantly contributed to its growth and development.

### More Tributes to Mr. Kenkel

In the last issue of *SJR* we quoted from messages received by the Central Bureau on the occasion of the death of Mr. F. P. Kenkel. We could not thus acknowledge all messages received, because they were so numerous. Hence we restricted our quotations to communications received from members of the Hierarchy and other persons in positions of high responsibility.

Within the weeks which have passed since publication of our March issue, more inspiring messages have been received, the most significant of which came from persons who have worked closely with Mr. Kenkel in the great social apostolate. It seems only fitting to pass on to our readers the sentiments expressed by some of Mr. Kenkel's associates.

LIAM BROPHY, of Dublin, a frequent contributor to *SJR*:

You cannot imagine how much I revered Mr. Kenkel's learning, tolerance, sanctity and zeal. Though I never had the honor of meeting him, he was very dear to me in his letters and articles in *SJR*. No man has ever known fulfilled Goeth's ideal of *edel und reich* so perfectly as he, and none, certainly, left behind a sense of holy enthusiasm in his words. His death leaves a vacant place against the ominous sky of a future he is spared from witnessing.

I should like to be associated among the many mourners of this great and good man in the appropriate notices in *SJR*. May God grant him the reward of his labors and zeal. I think his heart was broken by the overwhelming advance of crude materialism and the eclipse of the Christian way of life.

S. HERRON, Editor, Nebraska Co-operator.

In this letter to you, friend and co-worker of and with Mr. Kenkel, let me pay tribute to him. In meeting and corresponding with Mr. Kenkel, I came to know him very well, and to admire him greatly. He was a man of great learning, sound thinking, and noble character. I have never known a person more devoted to human welfare. In all my association with him, I was impressed by his utter sincerity.

R. EUGENE P. WILLING, Director, Catholic University of America Library.

With deep regret did I see in recent news releases the announcement of the death of Frederick Kenkel.

While I never had the pleasure of meeting him personally, we had had correspondence over the past few years with reference particularly to the German Catholic Americana. I know that for many decades the graduate students and the faculty of this University have been deeply indebted to the late Mr. Kenkel for the wonderful service rendered by the Central Bureau of the Central Verein. His death marks the passing of an era in which persons were still avid collectors of German Catholic Americana.

VERY REV. MSGR. G. A. FITTKAU, Executive Director, St. Boniface Society, N. Y.

I will offer the Holy Sacrifice of the Mass during this week for the repose of his soul and ask Our Lord to reward him for all his immense labors and for all his kindness, understanding and encouragement which he gave us personally, particularly at the very last visit with him, which I enjoyed very much. I never had met him in such high spirits than I did that last time in the fall when he already was confined to his house.

From a Sister who used the services of Central Bureau Library:

I shall always owe a debt of gratitude to Mr. Kenkel for introducing me to and giving me a love for the social teachings of the Church. His life, for me, is summarized in the words of Leo XIII: "Everyone must put his hand to the work which falls to his share, and he must do this at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy."

From a young Catholic editor of the mid-West:

I was especially grateful to get word about the death of Mr. Kenkel. To my mind he represented the pioneer in the lay apostolate in America. He had to shout from the housetops practically alone, a solitary voice making clear the call of the Church to social reconstruction. Today the new generation has forgotten that a prior lay apostolate existed, and has equally forgotten the great debt we all owe to men like Mr. Kenkel, who prepared the way for the beginnings of a social program that is found today in the Central Bureau, the Catholic Labor Alliance, and the like. I did not know Mr. Kenkel except briefly, but I was from the start profoundly impressed with the principles that he stood for and with the way he embodied those principles.

The St. Joseph's Society of Cottonwood, Idaho, lone affiliate of the Central Verein in the State, passed a resolution of condolence to the family of the late Mr. Kenkel and to the Central Bureau at a meeting on February 24. The resolution was forwarded to the Central Bureau, and is signed by Eugene J. Darscheid, President, and Alphonse H. Uhlenkott, Secretary of the Society.



## Convention Calendar

**C**ATHOLIC Central Verein of America and National Catholic Women's Union: National Conventions, St. Louis, Mo., August 16-20. Convention headquarters will be Hotel Sheraton, the same as at the 1942 Convention in St. Louis.

Catholic Union and National Catholic Women's Union of Illinois: Springfield, May 17-19. Headquarters for the Convention will be in the Leland Hotel, while all religious functions will take place in Sacred Heart Church.

## Jubilees of Insurance Societies

**O**NE of the causes that was dear to the late Director of the Central Bureau, Dr. Kenkel, was the welfare and progress of the Insurance Societies that are affiliated with the Fraternal Insurance Societies' Section of the CV. It was his endeavor and constant hope through the years that the Insurance Societies, while keeping and developing their own distinctive methods of providing for the material welfare of members, could be welded into a strong, unified group that would become the bulwark of the Central Verein, much as the older benevolent societies in the earlier days of its history. However, this was not based on any failure to appreciate the efforts of those benevolent societies which, even up to the present day, provide an indispensable support of the CCVA.

Two of the Insurance Societies which have worked closely with the Verein and the Bureau are currently celebrating jubilees. The Western Catholic Union of Illinois is celebrating this year the Diamond Jubilee of its foundation, while the Catholic Life Insurance Union of Texas recently completed the fiftieth year of its existence. The WCU opened the first of a series of commemorative observances of its Jubilee with a social meeting in St. Mary's Auditorium, Quincy, on January 30. About 350 members and friends attended. The organization will publish a Diamond Jubilee Commemorative booklet in the course of the year.

## Catholic Social Action

The late Director of the Central Bureau also urged the Insurance Societies of the CV to promote their own ends, and to cooperate with the CV and the Bureau in promoting Catholic social action. It was his belief that the Verein and its Bureau could thus contribute an indispensable element of vitality to the societies, while they on their part could assist greatly in providing for the material welfare of the Verein and its program through assistance to the Central Bureau. Thus both would benefit from this association.

Several of the Insurance Societies have already inaugurated projects of Catholic social action, such as the support of mission parishes. According to the "Western Catholic Union Record", that organization has recently begun a plan to raise a Religious Vocational Aid Fund. A special Committee has been appointed by the supreme President, Mr. Paul Hoegen, to manage the collection of a Fund, intended to assist young men and

women who enter the priesthood or any of the various sisterhoods. Contributions are to be made during the months of May and October, and the money is to be placed at the disposal of the respective Bishops of the dioceses at the end of each year.

The Catholic Life Insurance Union of Texas has an impressive record of growth and development since its inception. According to a Report printed in the "Catholic Layman," submitted by the Secretary, Mr. John Pfeiffer, the Union has more than \$2,000,000 in assets, a membership of 16,000, and insurance-in-force of \$13,000,000. In the last twenty years there has been a growth in membership of 15,000, a growth in insurance-in-force of \$12,000,000 and a growth in assets of \$1,750,000. The CLIU has also cooperated closely with the social action program of the Catholic State League and of the CCVA. In reviewing the history of the Union, the Secretary refers to the "vast number of Catholic men and women who, true to their faith and deeply interested in furthering the Catholic cause, associated themselves with this Catholic organization for the purpose of securing not only their economic security but to work for the promotion of Catholic social action."

## An Important Resolution

**T**HE German Catholic Federation of California, State Branch of the CCVA, publishes a quarterly *Bulletin* which conveys important information to affiliates and members. Six local men's Societies and units of the Kolping society submitted reports of activities in the February issue.

The *Bulletin* carries an important resolution of the 1951 Convention of the Federation on "Tax-exemption to non-profit, privately-supported elementary and high schools", which states: "Mindful of the fact that California is the only State in the Union that imposes taxes on non-profit, privately supported elementary and high schools, the various members and delegates of the German Catholic Federation of California will favor and defend to the utmost of their power the new law enacted last May 5, 1951, and signed by his Honor, Governor Earl Warren, exempting the non-profit, privately supported elementary and high schools from taxation."

"Many, but by no means all, of the private non-profit schools in California are religious. These schools meet the same high standards and teach the same subjects that are taught in public schools. In addition to the regular curriculum, courses are offered in religion. The right of such schools to exist is a natural right which has been recognized and guaranteed by the Constitution of the United States.

"The power to tax can become the power to destroy Church and State must be free to operate within their respective spheres. It is a well-established principle in American life that in order to exercise religious freedom the Church must be free of tax burdens. In the interest of separation of Church and State, we, the members and delegates of the German Catholic Federation of California, strongly support the tax relief for religious schools."



## Youth Section Under Discussion

AMONG the out-of-town visitors who attended the funeral services for the late Frederick P. Kenkel in St. Louis on February 19 was Rev. Albert Henkes, pastor of the Nativity of B.V.M. Church at High Hill, Mo. Fr. Henkes represented the officers and members of the Catholic State League of Texas on the occasion.

Fr. Henkes also paid a visit to the Central Bureau of the CV in St. Louis, where he conversed with the Director of the Bureau, Fr. Suren, regarding prospects and plans for developing a Youth Section of the Catholic Central Verein. Past efforts of the CV along these lines of youth activities were discussed, such as the Young Men's Union promoted by the late Bishop Winkelmann while he was still a priest, and the Youth Section of the CV fostered by the late Msgr. Rudolph Scherler and Fr. Edward Bruemmer. Pamphlets and printed matter on the CV Youth organizations were given to Fr. Henkes for his consideration. In his capacity as second Vice-president and Youth Director of the CV, Fr. Henkes hopes to have some tangible plan of action for presentation to the national Convention of the Central Verein which will meet in St. Louis in August.

## Tragic Death of Life Member

DEATH came to Mrs. Charles Lustig of Milwaukee, Wis., on February 2, after she had been accidentally struck by a city motor bus. Both she and her husband, Mr. Charles Lustig, have been life members of the CCVA for a number of years and were among the most faithful members of the Verein in their home city.

It appears from a newspaper account that Mrs. Lustig died of her accidental death while she was returning home from confession at St. Elizabeth Church in Milwaukee, where she went frequently because she liked to make her confession in German. Her husband was first informed of her death by radio announcement, when he tuned on the radio in their home while waiting for his wife's return.

Mrs. Lustig was born in St. Nazianz, Wisconsin, and was married to Mr. Charles Lustig in Milwaukee in 1902. Three sons and three daughters were born to their union, all of whom survive. The couple were members of St. Agnes parish; Mrs. Lustig was active in several parish groups and a number of other Catholic organizations of their city. The deceased was known as a daily attendant at Mass and Holy Communion.

## Index of Volume 44

THE four-page Index of the last completed volume of *Social Justice Review*, which ended with the March issue, is now in press and will be forwarded to those libraries, institutions and individuals which regularly receive copies. Any others who are not now on our mailing list and wish to receive copies of the Index are asked to notify the Central Bureau.

## China Not Entirely Hopeless

IN recent months, information regarding the condition of Catholic missions in China has been of the saddest kind. In fact, the impression has been created that all activity of a constructive nature had ceased, and that exercise of religion was seriously hampered.

The Central Bureau of the CV has been advised, on the other hand, that in certain parts of China the work of the missionaries is not being seriously interrupted. A well-established missionary wrote us. "The Condition of our mission has not, in spite of our expectations, become worse, but has improved. Whether this is simply a trick, intended to mislead us, I do not know. Possibly the people are right who tell us there is going to be a change of policy in the country, and that efforts will be made to establish contact with the Western Powers."

Christmas was solemnly observed throughout this particular vicariate, in some instances with special permission of the Reds. In consequence, even some of the missionaries, who had given up hope of being able to continue to work, are taking courage and adopting a more hopeful attitude regarding the future.

## Miscellany

THE letter and report of the Chairman of the Central Bureau Assistance Committee, Mr. Richard Hemmerlein referred to in another article, states that contributions to the Fund "have been coming in slowly; obviously much is still to be done; let us get to it with dispatch."

A member of the Kansas Branch of the Verein, Mr. Peter Betzen, has recently contributed \$150 to the Assistance Fund. Contributions of organizations and members should be made directly to the Chairman, Mr. Hemmerlein.

The St. Francis de Sales Benevolent Society of St. Louis closed the fiscal year of 1951 with total assets of close to \$250,000. This represents an increase in assets of about \$8,000 over the previous year, 1950. Membership of the Society is 997, a total increase of 10 for the year.

Death benefits of \$6,000 were paid to families of 12 members, a decrease of 5 over the previous year; 81 members received \$4,127 in sick benefits during the year. Death benefits for deceased wives amounted to \$300. The average age of new members admitted, of which there were 30, was 26 years and 7 months.

The members of the Society attended Mass and received Holy Communion in a body on Sunday, March 16, in St. Francis de Sales Church.

Writing from his mission in South Kanara, India, a Capuchin Father approached the Central Bureau for the gift of some pictures to be placed in the Cloister of the Order. The pictures were sent by the Bureau, and an acknowledgement was received early in March, which stated in part: "The pictures have been placed in the Cloister. They will be very useful not only to me, but chiefly to our lay brothers." The missionary also asked



for the gift of a Breviary for a poor brother-missionary. A set of breviaries, used, but in good condition, was forwarded to the missionary by the Bureau on March 19.

## Contributions to the CV Library

### General Library

MR. JOHN EIBECK, Pa. Dedication of New School and Social Center, Church of St. John the Baptist, Erie, Pa. Dec. 2, 1951.—REV. A. STUMPF, Mo. Franciscan Spirituality; St. Louis Cathedral of New Orleans, Metropolitan Church Centennial Edition, 1850-1950; Mother Anna du Rousier.—REV. F. R. J. TAFFAREL, S.J., India, Jottings of a Poor Missionary, Calcutta, India.—MISS R. M. LITZLER, Ohio: Bolshevism in Trade Unions, N. Y., 1926; Industrial Ownership, N. Y., 1925; Selected Supreme Court Decisions, N. Y., 1937; Labor Injunction, Ohio, 1922; Labour & Capital After the War, London, 1918; Readings in Trade Unionism, N. Y., 1926; Harmony Between Labor and Capital, N. Y., 1927; Women's Garment Workers, N. Y., 1924; Miners' Fight for American Standards, Indiana, 1925; History of Illinois State Federation of Labor, Chicago, 1930; Report of International Peace Congress, 1922, London, 1922; Interborough Rapid Transit Co. Against Wm. Green, et al, N. Y., 1928; America Self-Contained, N. Y., 1933; Labour and Capital After the War, London, 1918; Why Quit Our Own, N. Y., 1936; New Disciple, N. Y., 1921; Ways of War, N. Y., 1917; Capital Goods, 1939; Aus Amerikas Arbeiterbewegung, Berlin, 1914; Socialism: Nation of Fatherless Children, Goldstein & Avery, Boston, 1903; Secrets of German Progress, N. Y., 1915; German War & Catholicism, Paris, 1915; Die soziale Frage, Innsbruck, 1902; Imperial Germany and the Industrial Revolution, N. Y., 1915; Socialized Germany, N. Y., 1915; Women and New Social State, Lucerne, 1918; War Guilt and Peace Crime of Entente Allies, N. Y., 1920; Common Cause, Vol. I—II, N. Y., 1912; Natural Law and Legal Practice, N. Y., 1899; Germans in Belgium, N. Y., 1916; Polish Acts of Atrocity Against German Minority in Poland, N. Y., 1940; Die Deutschen Dokumente zum Kriegausbruch, 1914, Berlin, 1922, Vols. 1-5; Labor Speaks for Itself, N. Y., 1936; A Key to Sources on Christian Social Reconstruction, Mass., 1939.—RT. REV. J. O. S. A. VOGELWEID, Mo.: Edith Stein, Nuernberg, 1948; Cardinal Mindszenty, N. Y., 1949; My Russian Yesterdays, Milwaukee, 1951; Fahrt durch besiegt Land, Karlsruhe, 1950; Abt Franz Pfanner, Reimlinger, 1934; Junger Held Der Neuen Zeit, Luzern, 1950.

### Library of German Americana

SOCIETY OF DIVINE WORD, Techny, Ill.: 75th Anniversary of the Society of the Divine Word, Fifty Years in America. Illinois, 1950.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

### Donations to Central Bureau

Previously reported: \$5,897.54; New York State Branch CCV, \$200; St. Joseph Benev. Society, San Francisco, Cal., \$25; German Catholic Federation of California, \$50; California Branch NCWU, \$25; St. Peter & Paul's Benev. Society, San Francisco, Cal., \$25;

St. Francis Benev. Society, Oakland, Cal., \$10; St. Boniface Society, San Jose, Cal., \$10; Kolping Society, San Francisco, Cal., \$10; St. Joseph's Society, Cottonwood, Idaho, \$25; N. N., Kansas, \$100; Chicago District NCWU, \$5; Our Lady of Good Counsel Mission Soc., Springfield, Ill., \$10; Mrs. Minnie Reisch, Franz, Ill., \$5; Sundry minor items, \$1; Total to and including March 18, 1952, \$6,398.54.

### Chaplains' Aid Fund

Previously reported: \$1,297.29; CWU of New York Inc., N. Y., \$25; St. Louis & St. Louis Cty. District League, Mo., \$8.63; St. Francis de Sales Benev. Society, St. Louis, \$4.25; Total to and including March 18, 1952, \$1,335.17.

### Christmas Collection

Previously reported: \$2,701.78; Albert A. Dobie Conn., \$5; Joseph Steiner, Mo., \$2; Christian Mothers Society, Electra, Tex., \$5; Christian Mothers Society, Cottleville, Mo., \$2; Br. 104 C. K. of St. George, Pittsburgh, Pa., \$5; Rev. Raymond Naughton, Ill., \$5; Bernard Jansen, N. Y., \$5; Mrs. C. F. Poettgen, Mo., \$1; Mrs. Gus Hartman, Tex., \$1; Total to and including March 18, 1952, \$2,732.78.

### St. Elizabeth Day Nursery

Previously reported: \$16,229.15; Greater St. Louis Community Chest, \$3,175; From children attending \$1,527.31; Total to and including March 18, 1952, \$20,931.46.

### European Relief

Previously reported: \$3,291.90; J. G. M., Mo., \$2; Wm. T. Olson, Mo., \$15; Mrs. Madeline Husting, Minn., \$1; St. Anne's Married Ladies Sod., St. Andrew's Parish, Lemay, Mo., \$5; New York Local CCV, N. Y., \$4; "Four Leaf Clover", Mo., \$5; Frank Gittinger, Tex., \$3; Joseph Kaschmitter, Idaho, \$5; C. P. Michels, Mo., \$5; NCWU of Essex County, N. J., \$5; Friends of the Kenkel Family, Mo., \$30; Rev. Victor T. Suren, Mo., \$10; St. Mary's Society, Strasburg, N. D., \$25; John Schneider, Tex., \$25; Total to and including March 18, 1952, \$3,431.90.

### Catholic Missions

Previously reported: \$6,990.16; Sisters of St. Dorothy, Providence, R. I., \$25; W. J. Sullivan, Ill., \$20; St. Mary of the Wasatch, Salt Lake City, Utah, \$5; N. N. Mission Fund, \$30; Miss Margaret Rice, N. Y., \$15; Miss Rose Asmus, Ariz., \$6; Mother Clarissa, Ind., \$5; N. N., N. J., \$10; Sisters of Charity, Beaumont, Tex., \$10; Villa Cabrini Academy, Burbank, Cal., \$5; CWU of New York, Inc., N. Y., \$5; St. Gertrude's Convent, Ramsay, La., \$2; Peter Mohr, Kans., \$10; Daughters of the Holy Ghost, Bridgeport, Conn., \$5; Holy Rosary Villa, Union City, N. J., \$20; Nazareth College, Nazareth, Ky., \$1; Stephan Stuve, Mo., \$1; Sisters of the Blessed Sacrament, Fresno, Cal., \$2; Sisters of St. Francis, Maryville, Mo., \$5; Miss M. Buggle, Mo., \$30; Poor Clare Nuns, New Orleans, La., \$10; Connecticut State Branch CCV, \$2.70; Rev. Mother E. Regan, Neb., \$6; A. Thomas, Wis., \$30; Total to and including March 18, 1952, \$7,250.86.

### Gifts in Kind

were received from the following men and organizations of men to and including February 18, 1952.

WEARING APPAREL: Johnson-Stephens & Shinkle Shoe Co., St. Louis, (288 prs. shoes); James Zipf, Mo., (man's suit).

BOOKS: Estate Rt. Rev. Msgr. Rudolph B. Schuler, St. Louis, (10 cnts. books, magazines).

MAGAZINES & NEWSPAPERS: J. B. Wermuth, N. Y., (magazines); A. C. Flusche, Tex., (magazines).

MISCELLANEOUS: St. Clair Co. District League CCV, East St. Louis, Ill., (proprietary medicine, greeting cards), St. Stuve, Mo., (miscellaneous).